THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

THERE IS A SONG EVERYWHERE.

There is ever a song somewhere, my dear,
There is ever a something sings alway;
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray;
The sunshine showers across the grain,
And the bluebird trills in the orchard tree;
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,
Be the skies above dark or fair;
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear,
There is ever a song somewhere!

There is ever a song somewhere, my dear,
In the midnight black or the midday blue;
The robin pipes when the sun is here,
And the cricket chirrups the whole night through;
The buds may blow and the fruit may grow,
And the autumn leaves drop crisp and sere;
But whether the sun or the rain or the snow,
There is ever a song somewhere, my dear.

—James Whitcomb Riley.

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"I DON'T PINCH THE BABY."

One of the international secretaries of the King's Daughters was walking along one of the streets of New York when she saw a little girl coming toward her wearing upon her breast one of the society's little crosses. The girl was poorly dressed, and evidently belonged to the "slums."

The kind-hearted woman stooped the girl, and said, "My child, what is that you have on your dress?"

"The silver cross, ma'am," said she; "I am a King's Daughter."

"You a King's Daughter! What do you know about being a daughter of the King?"

"Well," she replied, "I don't pinch the baby any more, anyway."

"You don't pinch the baby?" said my friend, getting a little closer. "What do you mean by that?"

"Why, up to the mission our teacher wanted us to be King's Daughters, and do good like the King wanted us to, and I joined the society. I mind the baby at home, and I don't pinch him any more, now; I play with him good." —Selected.

GEMS FOR PREACHERS.

The following from that master among preachers, Bishop Phillips Brooks, may be studied with profit by all, but especially by the preachers:

"It is good to be a Herschel, who describes the sun; but it is better to be a Prometheus, who brings the sun's fire to the earth.

"To be dead in earnest is to be eloquent.

"The personal interest of the preacher is the buoyant air that fills the mass and lifts it.

"The sermon is the truth and the man together. It is the truth brought through the man.

"Pray for and work for the fullness of life above everything, full, red blood in the body, full honesty and truth in the mind, and the fullness of grateful love for the Savior in your heart.

"In the love and reverence for human souls lies the deepest secret of the power in the ministry."

THE IDEALIST.

There is a world of ideas and ideals and great principles, as well as a world of facts and dollars. Let it have the supreme claim upon you. The world is needing your educated, cultured lives to give it balance, strength and uplift. It does not need you so much to add to its wealth as to add to its ideals, its principles, its great, deep, heartfelt convictions of what is right, true, noble and grandly inspirational. — Central Christian Advocate.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday August 3, 1905

AN ALTRUISTIC MESSENGER AND HIS MESSAGE.

"The Application of Christianity to the Social Tendencies of Modern Industry" is the theme on which Professor Graham Taylor of Chicago Theological Seminary, and founder and resident warden of the Chicago Commons, one of the leading social settlements of the country, has been speaking at the Summer School of Theology in Berkeley during the last ten days. He has spoken on similar subjects at other places hereabouts and at all times has been listened to with marked attention. It is evident in many ways that these are among the greatest, perhaps the greatest, questions of the day.

It was believed when it was announced that Professor Taylor was to be one of the lecturers at the Summer School of Theology, that he would bring much of value to those who should be in attendance thereat and to all who should be fortunate enough to hear him in his public addresses. As professor of Christian Sociology and Practical and Pastoral Theology in Chicago Seminary, and as a resident of The Commons, his experience, it was thought had been such as to qualify him to speak out of an abundance of well-sifted knowledge on these intricate and vital questions. It has been as it was thought. He has spoken with much judgment, having in mind the problems and the interests of all classes and with unusual fairness.

Professor Taylor has a world consciousness. He is an advocate of that cosmopolitism toward which the world is slowly tending, and which was long ago foreshadowed in the life and teachings of Jesus of Nazareth. He believes that America has a grand part to play in the world's ongoing civilization, but that it needs discovering over again if we as a people are to meet the responsibilities with which we are face to face. It was with the hope to help create the new America which is to be that he went with his family about ten years ago into one of the thickly-populated and neglected wards of the poorer quarters of the great city of Chicago and established a social settlement. Concerning this work he has said; "We who are at Chicago Commons to share the common lot, choose to live for our own and other's sake, where we seem to be most needed, rather than where the neighborhood is supposed to offer the most of social privilege or prestige. We are here to be all we can to the people and to receive all they are to us as friends and neighbors." In the articles of incorporation of the Chicago Commons Association, it was stated that its object was "to provide a center of a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprise, and to investigate and improve conditions in the industrial districts of Chicago." Writing concerning the Commons not long ago, Professor Taylor said: "It is as little of an organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that make for righteousnes and brotherhood. . . . . It is not a class-conscious group, but refusing to be classified, strives to interpret classes to each other and to mediate for a just industrial peace."

In one of his lectures in Berkeley Professor Taylor said that he wouldn't take back a half hour of those ten strenuous years. When questioned as to the effect life in such a community had had on his own family, he replied humorously that they hadn't taken any harm—not even a contagious disease, but they had given two to the neighborhood. In the cosmopolitan life of the community, in what they had given and what received, he stated that his children had had a priceless education; he rejoiced in it all and said that he was happier far than if he had brought them up to be self-seekers. Reference was made to a letter which had been written by one of the neighbor boys to his boy after he had gone East to one of the great universities, in which the neighbor boy said that it was because he and others staid and toiled that he could have university privileges. A grand lesson as to interdependence, said Professor Taylor;—a lesson we all need to learn.

Among the remarks in this connection, by the lecturer, was the one that he was more afraid that he would spoil his boy when he sent him to college than when he took him into the social settlement to live. And always he would have him remember that there were others just as worthy and naturally just as capable who had to stay behind, and that it was for him in some way to pour the cream back into the skimmed milk. Here came in some reflections on the Franklin type of thrift as the meanest in the world. Get all you can. Give as little as you can? No! Give and live. Freely ye have received; freely give.

In one of the lectures mention was made of a man who wanted to know if he couldn't do social settlement work by living at the Chicago Auditorium, one

of the great hotels, and going over to the settlement in the day time.He was told that that kind of settlement work wasn't successful.

We thought, as we heard the story, of Sir Launfal as he started on his search for the Holy Grail. When from the distance he tossed a way-side leper a piece of gold, the leper raised it not from the dust; but, when later, returning from his fruitless search, he shared his last crust with that leper and carried water from the ice-bound brook for him to drink, it was then that he heard the heavenly words :

> The Holy Supper is kept, indeed,
> In whatso' we share with another's need;
> Not what we give; but what we share—
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three—
> Himself, his hungering neighbor, and me."

Professor Taylor, evidently, is not a socialist. He expressed the conviction that the competitive system is here to stay; but, that it is now essentially immoral and irreligious and must be modified. One of the remarks was : "You canot harmonize the unrestricted competitive order with the golden rule." But he finds no Humphrey's Specific for economic ills. He pleads for patience and toleration, urges an effort to get to the view point of those who differ from us. The church, he says, must steadily face toward the idea of altruism and the cross of Christ,—the cross Christ would have us bear must be found elsewhere than on watch-chains and church steeples. In a beautiful tribute to Jane Addams, of Hull House, Chicago, and to George Cadbury of Birmingham, England, both of whom were called incarnations of Christ, was seen, what in his judgment men and women ought to be in their relations to others.

Better have a care how we crush the conservative labor movement, as it is manifest in trade unions, he said, in one of his lectures; something worse will come. Another uterance was: "We've got to have collective bargaining; but it must be legitimate. That is what will lift the world up to higher planes of living. Some of the slugging which characterized the recent strike in Chicago was termed assassination; and yet the responsibility in part for it was laid upon the agent of the Employers' Association."

Referring to the invitation given by him to Lucy Parsons, the anarchistic agitator, to speak at the Commons when she had not for years been allowed to speak in Chicago, his words were:"What's the use of sitting on a safety valve? Poor thing! She was mistaken, of course."

When questioned at one of his lectures on the subject of immigration, he stated that he isn't so much afraid of the foreigners as some of our people are. In a certain ward in Chicago the Polanders, it was stated, put up the best man for alderman, and they not only put him up, but they put him in also.

It was doubtless with the Pacific coast agitation of the question of Asiatic exclusion in mind that he said with a humorous twinkle of the eye, that he wondered, as he rode down our mountain slopes and into and along through our valleys where the density of population was on the Pacific coast; intimating, of course, that one would expect from the outcry against the Asiatic, that there was considerable density of that kind here. In the words, "Sectionalism will have to give way to national interest," he voiced the sentiment of the major portion of the country.

From his high point of outlook Professor Taylor sees on the horizon the dawning of a world-wide brotherhood. We stand, he says, in an inextricable interdependence. Brotherhood is being literally forced on the world; mighty world forces are bringing it about everywhere. It is not surprising accordingly that he rejoices in that his children have acquired a world consciousness. They will be able to act a better part than otherwise in the world's great future.

While it is his avowed intention not to reduce the family living to the spaghetti type,—liking spaghetti, he says, but not liking it all the time,—it is evident that this Chicago Commons man aims to keep his colors flying and to have a part in planting, while life shall last, the spirit of the Christ and his brotherhood everywhere among men. Glad are we that he has come among us with his message of altruism. In the rush and neglect and self-seeking of our materialism, we of the Pacific coast need that message.

The Pacific Coast in Brief.

The Pacific is very greatly in need of money for current expenses. Will our friends favor us by examining the labels on which their names are printed, and remit if subscription is due? This is the most important item in the paper this week.

It was announced in The Pacific several weeks ago that entertainment would be provided in Seattle at the time of the American Board meeting for all corporate members, missionaries, theological students, pastors and one delegate from each church. The wives of pastors west of the Rocky Mountains are not to be entertained unless they are delegates from some church. Corporate members and their wives will be entertained in addition to the pastor and delegate from the church to which the corporate member may belong. It is desired that all requests for entertainment be sent to Mr. Everett Smith, Boston Block, Seattle, by September 1st. All such requests must be in before September 10th. The date of the American Board meeting is September 14th to the 18th.

The San Francisco Chronicle says that "if Americans make up their minds to meet the Chinese boycott by refusing to drink the teas of China they will give the finishing stroke to an industry which has suffered very greatly from East Indian and Japanese competition." The Chronicle says further: "Trade discrimination is a game that two can play at, as the short-sighted Chinese may find out before they get through with their boycott." We do not think that there is any danger of such retaliation on the part of the American people. The prevailing sentiment is, even on the Pacific coast, that the Chinese had a just grievance; that the exempt classes were badly treated, and something was necessary to stir our people to a sense of the wrong that was being done. The Chinese will have to go to greater lengths than they have as yet before any large number of the American people can be worked up to any retaliation of the kind.

Last week the San Francisco Call had an editorial on the "Theological Summer School" in Berkeley in which it was said that it was a subject for congratulation all around that five denominational theological

seminaries should unite in providing such a school in which "to teach theology in a broad and tolerant way." Refering to the lectures on industrial questions the editorial expressed the conviction that "it is very desirable that some of the ideals of betterment and some of the safeguards of conservatism adopted in social evolution should come from the church." And in this connection was the statement: "It is to be noted that the churchmen stick to the teaching of that one most essential thing century after century, while the secular world experiments with ever changing systems. It is well to have our problems of industrialism and family life discussed from the point of view of those who are experts in that principle that holds unchanging amidst the rise and fall of the systems." That most essential thing to which the Call editorial says churchmen stick is insistence on personal righteousness, individual integrity. The Call is further of opinion that it is better to have a morality which comes from the church, "for then it will have more of the beauty of devotion, more of the glow of worship, more of divine appointment." All of which is first rate, and we are glad to read it in a secular paper here on the Pacific coast.

In one of his lectures Professor Graham Taylor said: "A city with twenty-five foot lots is seeding down slum conditions." Reference was to San Francisco. The Chronicle comments and says: "More especially are such lots a municipal danger when every foot of them is covered with three tiers of human habitations piled one above another." The Chronicle is so impressed by what Professor Taylor has said that it speaks editorially of him as "a gentleman of national reputation, possibly as a theologian, as to which we are not informed, but certainly a most level-headed and effective worker for the social betterment of all classes, especially the poor." Professor Taylor is a theologian, but that does not matter. It is his social work that has brought him into notice all over our country and in other countries. If the churches desire to know what are the really great questions to which they are being called to-day they may get a hint of them in the interest which was manifested whenever and wherever Professor Taylor arose to speak. No matter how able the utterance on any other subject on any occasion it was what he said that commanded the pre-eminent attention. The message for the age is one of brotherhood—more brotherhood.

"The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
"Will send new light on every face,
A kingly power upon the race,
And till it comes, we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then; clear the way;
Blind creeds and kings have had their day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for brotherhood—make way for man."

A childlike trust of heart that can take a hand, and, wondering, walk in paths unknown and strange, is the prime requisite of all religion.—James Martineau.

UNION MEETING OF THE MINISTERS OF SAN FRANCISCOG AND VICINITY.

A Stirring Address on A Great Question.

There was a large attendance at the meeting on Monday at which it had been announced that President King and Professor Graham Taylor would speak.

The announcement was that President King would speak on Federation; but he stated that he had nothing of special significance to say on that subject, and chose to talk instead on Modern Psychology. He spoke in an interesting manner, setting forth some of the practical inferences therefrom. One of the great inferences was that of the unity of man. Body and mind we are a unit, and we cannot draw a line and shut off the one from the other. Among the striking illustrations of the interaction and the influence of the one upon the other was that of the balancing of a body on a table in such a manner that the slightest mental activity sent the blood coursing to the brain and brought the head end of the balance down at once. In various ways was it shown that we cannot trifle with our natures at one point and leave them unaffected at the other points.

Professor Taylor spoke, as he has on all occasions since he came among us, except on Sundays, on the industrial problem; and everybody, as at all other times, heard him gladly. These are at the forefront among great questions and problems at the present time, and people will listen long and earnestly to a man who has from his studies and investigations and experiences acquired a message to bring to them. Professor Graham Taylor has acquired this. He spoke for an hour on Monday, and interest lagged not. He went back in the beginning of his address to those great souls who years ago first in England began to take a scientific interest in mass life, and characterized some of the investigations that had been made in the years since this work began as some of the greatest achievements of the nineteenth century.

In the course of his remarks he stated that organized labor to-day knew of deplorable conditions that employers never dreamed of. In his efforts to mediate between the employer and the employe, he had realized that there was with many an employer a profound ignorance as to labor, and that often some little Irish walking delegate confounded them. In that work he remarked humorously that he had had often the pleasure of being boxed on both ears at once.

His experience had led him, he said, to find no real antagonism on the part of workingmen to Christianity —simply a sense or feeling of detachment from the church, and an idea of the irrelevancy of ecclesiastical religion to the work-a-day life. Since coming to San Francisco, he had, he stated, asked in labor circles, Are the workingmen in San Francisco really down on the ministers and the churches? and the answer had been that they were not. When he enquired whether there was much in common, he had not been able to ascertain that there was. It was in this connection that Professor Taylor said that if he were arranging a theological seminary course of study he would put apologetics at the tail end. He does not believe that there is to-day among the men the churches are desirous of reaching much practical infidelity; but there is an inability to reconcile the facts of life with the tenets of the revival. Accordingly, men who so feel stay away. Only once in all his years among the people whom he is seeking to uplift in Chicago had

he heard the church defended in any meeting conducted by him in their interest or attended by him; but only twice had he heard anything derogatory to Christ.

Referring to his efforts to bring the different classes together in Chicago, he said that it was free speech that had made anarchism to shrivel up in that city. It was as one agitator had said after he had listened to Judge Dunn and others, "There's less to scrap about than I thought."

In his address Professor Taylor made an impressive plea for more altruism. We need a mediatorial priesthood of the people, was the thought; a Messianic people; a massing of the forces of Christianity instead of scattered work along the firing line. In civic, social, political and industrial relations there must be manifested more of the spirit of self-denial. Seeing life as he has from different angles he was of opinion that it is too often found yet in the hyena stage. Mention was made of a man who was reported as saying that he would help crucify Christ if he were to come to earth again, urging what he termed "that paralysis of progress"—the golden rule.

In conclusion the thought was: Very few people believe enough to trust self to the ethics of the golden rule. If it were really put into practice even politics would become next to religion the most sacred thing in the world. It would cost; but Christianity spells cost.

As he looks out over the world Professor Taylor says that he does not see very much of a turning of the tide yet toward the altruism that is to be; but he sees a turning, and regards it as an earnest of what is yet to be. He does not say that is the duty of people to do what he is doing in Chicago, but he pleads for the practicing of the golden rule, believing that it will revolutionize the world.

A question at the close of his address on Monday brought an answer which showed that he looks at these gigantic problems as well from the employer's side as from that of the employe. The unrestricted competitive system, he said, is driving the life out of many an employer; he is between the upper and the nether millstone; and often he does what he does not want to do, what it is not right that he should do, because of the circumstances in which the system places him.

May God lead us up out of all this turmoil, this troubled sea of selfishness, to the high tablelands of the principles of him who came not to save his life, but to lose it. So shall we find life here on earth and find it abundantly.

The great scientist Agassiz once said that he had no time to make money. The present writer has wished the vain wish at times that people did not have to work for money, to make money, but simply for the pleasure there is in work. In the struggle for existence men get "money mad." Oh, for the coming of a time when the struggle will not be so intense and fierce, when, as we said last week editorially there will be less of the wolf code of brute existence in it!

France has one soldier for every 72 of its population Italy has one soldier to every 100 subjects; Germany, one to 107; Austro-Hungary, one to 125; Great Britain, one soldier to every 225 subjects; Belgium, one to every 130 people; Russia, one to every 140; Japan, one to every 350, and the United States, one to every 1,000 inhabitants.

PRESIDENT KING AND PROF. TAYLOR AT THE MEETING OF ALAMEDA COUNTY SUNDAY-SCHOOL UNION.

There is everywhere hereabouts a disposition to make all possible use of President King and Professor Taylor while they are in California, and among the occasions on which they kindly responded to an invitation to speak was the meeting last week in Oakland of the Alameda County Sunday School Union.

President King spoke concerning the Sunday-school as the laymen's theological seminary, asking, Is it possible for the Sunday-school to give to laymen through the years a systematic and complete knowledge of Bible truth? He expressed the conviction that it is possible, but pointed out some flaws in the methods and system which hindered the Sunday-school in the work which it is called to do. It was stated that the Sunday-school had not yet gotten strong hold of either the boys or adults; that by many of them it was thought hardly worth while because there was no sense of progress made. Comparison was made with the better teaching methods of the day school. There is need, said the speaker, that we recognize the fact that children nowadays do not come to the Bible as we of mature years came to it. History, science and comparative literature, with which they have acquaintance in early years, have made the approach somewhat different. For instance, his seven year-old-boy said to him, "Papa, the Bible and science do not agree." The boy, like many another boy, needed guidance. It was necessary to show him that the Bible was not written as a text book in science, and that there is and can be no conflict between science and the Bible.

In the course of his remarks President King said that it was important that the child be given a real faith; make it clear that it is a rational faith to which we invite him, that it is of one piece with the best of his thinking. In this connection he stated that as college president he had to help many a student back to Christian faith by taking a road parents would not take. The present generation it was claimed is the first since the Bible was written that can read it with careful comprehension. Mention was made of the fact that every Life of Christ of any worth had been written since 1835 and every book on the Teaching of Jesus within less time than that, and his expectation was that the next twenty-five years would witness better teaching and preaching than the world has seen.

Speaking of Bible difficulties the thought was: When you do not know what to do with a Bible difficulty come back to Christ. The longer one stands face to face with Christ the more will he realize that he is in the presence of the one great fact and influence in history. What the teacher needs to know is Christ, and what he should seek to impress on the minds of his scholars is that herein is the richest, the largest, the best life.

In this address the Bible was held up as a record of the revelation of God in act, not in book; and the men were inspired rather than the words. We come to the Bible, it was said, for a sense of God; the aim is to put men in touch with God. The meeting place of the soul with God is the word.

The address by Professor Taylor was concerning the emphasis which evangelism lays on nurture. Both evangelism and nurture were regarded as essential. Each is dependent on the other. Christianity was announced as an evangel; the writers of the gospels were

evangelists. But nurture was more normal than evangelism after the gospel was once started on its way. More have been brought into the kingdom by nurture than by direct evangelism. Often where evangelism has had credit nurture has been at the ground-work. Evangelism comes frequently and heads up, brings to a focus.

While Professor Taylor said that he would not disparage evangelism, he stated that conversions by evangelism were, comparatively, the exceptional thing; and that even the capacity for conversion by evangelism was produced by nurture. The gradual growth into the Christian life, the steady pressure of the divine love, he set forth as an encouragement for all who had to do with the young in Sunday-schools.

As he contemplated the enormous difficulties of achieving and holding conversions by evangelism he told of a time in his own life when he had said as to those under his influence, "With God's help I'll keep them from ever going out into the far country."

The Christian characters of those brought to Christ through nurture were contrasted in a general way with those won by evangelism, with favor for the former rather than the latter. It was shown that with nurture the work can begin earlier, and it takes time to round out character.

With reference to the age of sixteen or seventeen as the critical age in the life of the boy, Professor Taylor said he would rather meet a wild beast than a seventeen-year-old boy with criminal propensity; and then came the words: "Oh, teacher, parent, how can we be so blind as to pull away from the boy at such a time as this!"

In a beautiful word picture of an experience with one of his boys there was illustration of the effect the atonement has on the human heart. The little fellow had been disobedient, unruly, and had been sent away upstairs to live by himself. When later he had come down and said in a rather chipper manner, "I'm sorry, papa," it was not apparent that there was any great contrition in him. But when the father had said, "All right my boy, I'll forgive you; I'll take you back," the little fellow burst into tears. When asked why he was crying, the reply was, "Because you've taken me back, father." "Ah, there comes in the atonement," said Professor Taylor. "Paul was a greater penitent after he had been taken back."

In conclusion this address dwelt on the importance of remodeling Sunday-school work so as to make it conform in method with educational methods found of late to be effective over any of old. The great work of the church, it was shown, lies in such readjustment.

The Bystander.

Some Country Friends.

The Bystander went to the country the other day and renewed his acquaintance with some old friends of former years. Thoreau never seems quite so sane and rational as when one thinks of him through the medium of nature. No man can live the life he ought to live or think the thoughts which should kindle his mind and not go to the wilds of nature now and then. Birds and squirrels and streams and trees and hills repeat their messages with ever increasing eloquence and effect. The Bystander found the same streams singing and joyful as of old. They change not and their friendship is always exhilerating and constant. The great trees are old friends. They stand and having done all—stand. The Bystander has long since learned that the animals and birds of the forest are not born to be butchered. He stretched out under a tree and enjoyed the conversation with a big grey squirrel who greeted him politely, but saucily, and chattered and talked—just as of old. He, the squirrel, seemed to be proud of his great forest world and yet jealous of its secret retreats.

Among the friends which the Bystander has in the country is a jack-ass. This animal which figures so largely in civilization and in religion, is not very handsome, but always novel. He is not a fool. He looks like one, but one must not be deceived. The Bystander was enjoying his dinner the other day when the big head of the donkey filled the door, and a voice which sounded like a rasping saw invited his attention to the altogether welcome intruder. The Bystander has known this beast for years, has learned to love him and doesn't object when he follows him to the dining room. He, like other beasts of burden, has borne life's heavy load over the trail and now is enjoying the freedom of old age.

It was Holmes who wrote:

"Has there any old fellow got mixed with the boys,
If there has, take him out, without making any noise."

This may not be quoted exactly, but it introduces the subject of boy.

The Bystander laid aside the weight of years and spent some time in a boys' camp in the redwoods. Boys were made for the country. They are out of place in the city. The hill, not the "flat," is his native ground. The trees are his companions. Boys are animals and animals seek nature. The first introduction to this camp was the warm greeting of a yellow-jacket. The boys and the yellow jackets entered into a conspiracy against the poor old Bystander, who was made to dance a jig which would have delighted Hiawatha.

All was forgiven and forgotten when the bugle sounded for lunch and the Bystander and Mrs. Bystander sat down to the long tables to eat with the boys. It was much like feeding corn to the hopper or apples to the grinder. How Oliver Twist would have enjoyed that meal. He would not have licked his plate and asked for more. These lads belonged to Camp McCoy and the genial secretary that day had forwarded a keg of ice cream. Ice cream under the sequoias—what a dream! And how it melted out of sight! The forest rang with cheers for Secretary McCoy of the Young Men's Christian Association. What a beautiful thing a boy is when he is himself.

"Blessings on thee little man,
Barefoot boy, with cheek of tan!
With thy turned-up pantaloons
And thy merry whistled tunes;
With thy red lip, redder still,
Kissed by strawberries on the hill;
With the sunshine on thy face,
Through thy torn brim's jaunty pace,
From my heart I give thee joy."

The Bystander entered into the sports of these young, lusty fellows and enjoyed the exercise immensely. It is good for them to live in the tent for awhile; they will enjoy their cozy rooms when they return. It is good for them to learn obedience, to be on time, to swim, and climb, to attend religious service in a body, to engage in a pillow fight, to keep the

temper, to go off on the fox hunt, to have a blister on the feet, to grow tired, and dream of home and mother, to learn to eat things which they might not select at home; in short to rub up against the world and lay the foundations of manhood. And when these boys return the yellow-jackets and hornets and snakes and squirrels and great, grand old trees will miss them, but next year they will greet them again, and in the meantime these boyish throats will ring out in the public schools with fresh enthusiasm as they sing "The dear old hills of California."

Acorns From Three Oaks.

ALOHA.

The Glenwood Encampment.

Aloha has had the privilege of a day in Glenwood encampment. Here he is writing with his pad resting in the coolness of the very early morning, on the great bar whence it has been customary to deal out beer for the very thirsty San Franciscans of the Sunday excursions. On the wide dancing platforms tables are spread for the hungry saints and one tent for some invalid who must be sheltered from the drip and the coolness of the shady retreat. Where the clink of glasses in revelry was heard now the songs of Zion fill the air. The rustic seats which held the crowds while "Ein country, ein flag, zwei lager" were the theme of remark are filled with listeners to hear Mrs. Andrew of Oakland tell of the efforts of good women to teach purity to the enslaved women whom England's army in India hold with high authority in bondage worse than death. Around a splendid bonfire last night Secretary Geo. L. Spinning of the Home Department of Presbyterians missions thrilled a large company with the story of the Puna Indians. We broke into cheers when he told us how promptly Theodore Roosevelt sent him to their relief when he told him their story. We were all delighted by the reproduction of the earnest President's tones, methods, directness. What a President we have to be proud of.

The Cashier's Cage.

Brother Gilchrist has just taken a company of us down under the dancing platform to see the stout tables where the beer was served under the old regime. Not quite so grand an underground arrangement as Solomon's stables under Jerusalem, but fit for the men who used them. On one occasion the drunken, maddened crowd nearly killed the cashier, after stealing all his money.

One could easily believe this after seeing the cage which was built for him. Fit for a captive bear. Heavy redwood planks which no ordinary gun could pierce. Nettings of barbed wire. Heavily ironed door. What commentaries are these on the business of the drink devil. One's heart leaps up at the transformation here. It is like finding a Bible depository in the old house of Voltaire in Geneva. To get a better name for the place it is offered free for a Christian encampment.

Gifted Leadership.

One fact stands out as clearly as these giant redwoods against the blue sky. Revs. H. W. Gilchrist and Thornton A. Mills know how to run a summer camp. Whether gracefully introducing speakers, rendering business accounts lucidly and winsomely, or warming up newcomers who forgot to bring blankets and overcoats, they are masters. Whoever wants a pleasant outing may trust himself to them. I have great confidence in my judgment about such things when everybody around me says the same thing. You ought to see the scamper to the breakfast table when they call. They spread a good table.

There are no servants in the camp, i. e., none of the servant class. They are brothers and sisters in the churches who are working for a Christian outing as faithfully as their pastors and theological professors teach and preach.

The Significance of this Encampment.

Certain ardent souls of the Presbyterian Church who have been to Northfield and to Winona are hopeful that a like assembly in Northern California may promote the kingdom of Jesus Christ. I think they mean a real Presbyterian perseverance in the pursuit of it. But they understand federation and interdenominationalism and the spirit and mind of the Savior towards his followers. This breathes out in every song, prayer, testimony and address here.

No corporation is yet formed. No purchase made. As I understand no determination even where the next encampment shall be. So the blessing is open to a fraternal emulation. Think of it. If you have a grove in your town, and fellowship churches which aspire to home and hearten such an assemblage, communicate with Rev. H. W. Gilchrist at San Anselmo, or Rev. Thornton A. Mills at San Jose. It will not hurt beloved Pacific Grove. That is established. There are saints in the valleys who look to the hills. They cannot bear the salt air which some of us covet. I have never heard such expressions of delight of the baking and sweating of inland air as this year. Our glorious commonwealth has riches of sky, forests, air for all. How rich the sons of God are!

Only a Large Open Policy Can Win.

Brethren, advertise your program widely and wisely. Take the public into your confidence. Give every evangelical denomination a voice and a hearing. Do not be captured by the shrewdest speculator. Keep clear of the faintest suspicion of real estate booming. For only as you seek him whose is all the joy of this world will you unite and hold his happy followers.

CHINA'S BOYCOTT CIRCULAR.

The Document Reaches Washington Through a United States Consul.

A copy of the circular sent broadcast through the Chinese empire asking the natives to boycott American products has been received at the State Department in Washington from United States Consul Gracey at Fuchau. The circular was issued by the "Jeng Ching," or "Man Mirror," a literary society of Shanghai. The bit of paper covered with complicated Chinese characters is only six inches square, while the translation of the document which has caused such great troubles covers five typewritten pages.

The circular is really a report of the meeting of the Fukien and Kuang Tung Merchant Gilds of Shanghai on May 16, when the boycott movement was instituted. The resolutions adopted at the meeting and the steps which were proposed are introduced in full, as well as a synopsis of the speeches of a number of those present.

In an accompanying note Mr. Gracey indicates that

the Chinese mind is greatly excited by the movement, and the stories which are being spread among the uneducated by those behind the movement are creating a dangerous situation. He says that all sorts of rumors are in circulation and are credited by the ignorant Chinese. One of the most recent was that 200 Chinese coolies in America had been beheaded. Mr. Gracey says that this rumor gained wide circulation and credence. He adds that the consulate is doing all that it can to dispel the erroneous ideas which are rapidly gaining ground.

The circular shows that the Chinese are greatly in earnest in furthering the movement and elaborate plans have been made to force the merchants to help on the boycott. Those who may secretly continue to deal in American products will be practically ostracized. In the circular such merchants are characterized as the "wickeds." Plans are made for the friends of the movement to renounce such tradesmen and to refuse to allow their children to marry those of the "wickeds."

At the conclusion of the meeting nearly all of those present signed an agreement to carry out the following plans:

"1. To investigate all about American goods in general imported into China.

"2. To investigate sales of American kerosene oil in China.

"3. To use efforts to secure support of impartial and reasonable editors in the United States.

"4. To establish a public room for exposition of American goods.

"5. To investigate American cloth sent to China.

"6. To use efforts with American missions which are in favor of justice.

"7. To use efforts with local government for cancelation of said treaty.

"8. To investigate American goods which are sent to China by the most powerful laboring party.

"9. To investigate what treaty ports of China at which American ships are usually anchored and through which American goods are landed.

"10. To advise laboring classes at wharves to demand more wages when they are hired to discharge American cargoes.

"11. To find out wicked native tradesmen who may in the future secretly deal in American goods.

"12. To investigate who have been dealing in American goods and also names of such 'hongs.'

"13. To persuade people not to make acquaintance with or to marry their children to those dealing in American goods. The proposer himself has decided to cease friendly relations with those who after his attention has been called to this resolution may again be dealing in American goods, and he also promises not to marry his children to the 'wickeds.'

"14. To carry out the above resolutions whenever he can seize an opportunity."

It was decided also to seek the aid of literary persons in China, who would be asked to write essays and articles for the papers on the subject, "What steps should be taken against the extradition laws of the United States?"

In the circular it is pointed out that there is no danger to the individual in entering into the boycott, the point being taken in the resolution that the matter is not an affair between two Governments. The resolutions passed are as follows:

"1. To stop consuming American goods.

"2. To stop ordering American goods or withdraw orders for same.

"3. If American goods are stopped, native products will have a considerably increased demand in the market.

"4. Merchants and common people have perfect rights to make above resolution. This is not a matter between two Governments.

"5. A resolution which forbids Chinese to employ Americans may be temporarily withdrawn lest it give rise to discussion between the two Governments.

"6. Native servants in employ of Americans in China shall demand more wages.

"7. After action being taken, we expect to withdraw the privileges that have been blindly given to He-Hsing Company for railway building.

"8. The action to be taken may be what the whole world is eagerly engaged in watching—a center at which all lines shall meet. This greatly concerns the power of our nation, and we must therefore engage ourselves faithfully from beginning to end."

TWO EVENTS.

L. M. F.

San Francisco is not the only city in our land where extremes meet, but here they certainly do. On Friday evening, July 21st, in this great and beautiful metropolis of this Western coast, that should from its position and hopes for the future set an example to other cities; there was an event which could not have taken place in other cities of our land, an affair so low and brutal in its nature, that public sentiment would have forbidden it in most of our states and territories; but judging from the public press it found a rousing welcome here. How the papers that would doubtless claim to be educators and benefactors of the people, can reconcile that claim with heralding and striving to make a prize fight a success, is a question that might be difficult for them to answer.

On the same night while the city by the golden gate was being degraded and linked with the dark and brutal past by this scene in and about the prize ring, there was another event taking place, quiet, not forced upon public attention, and yet one that spoke to hopes world-wide and deep as life itself; a scene all the surroundings of which invited the better angels of our nature to come and touch our heart. This second event took place at the Noyes Memorial chapel, where the C. E. Society of the Chinese Congregational church held its annual meeting. It was a sight worth going far to see. The little children with their many colored garments and happy faces. The young men and women strong and hopeful leading those who looked upon them to think of that future in which they were to act a noble part; and the older ones whose childhood and youth had been spent in far off China, in homes where idols were their household gods, but who now were rejoicing in the liberty of the gospel, or slowly coming, led by the hands of their little children into the blessed light. There were flowers, and a beautiful banner and portraits of faithful friends arranged to make the room attractive.

The many friends as they came were greeted by Rev. Jee Gam, the well-known and honored pastor; the word welcome met their eyes, and from the beginning to the end of the interesting exercises the spirit of brotherhood, of kindly feeling, of true sympathy was manifested. The recitations and singing of the bright little

folks, the repeating of scripture by the young men, the solos and songs by the trained voices pleased and delighted the audience. Dr. Pond in speaking to the light bearers, reminded us that from just such missions as this men had gone forth in loving self-sacrifice to carry the light of the gospel to China and Japan; and Rev. Joseph Rowell as he looked upon that company was led to speak of the great change that had taken place since the days of his youth, when China was a land closed against the gospel. After the exercises were over, and before the refreshments came which the Chinese must always offer as a taken of their friendship; you might have looked upon this scene. Children who had behind them (doubtless) generations of Christian ancestors kneeling down, with an affectionate spirit before little ones whose ancestors lived in the dark land of superstition and idolatry. There was one song that should be especially mentioned. It was called China's national hymn and began with these words:

"God bless our native land,
Her strength and glory stand,
Ever in thee."

Thinking of these two events, it is not difficult to go back in imagination to Rome in the time of Nero. Let the prize ring represent the amphitheater and the mission chapel, the catacombs. To the vast multitude that gazed upon the brutal sights of the great arena, the little company of those who met to sing hymns of praise to Christ their King, seemed worthy only to be unnoticed or despised; but history proves that in the Christian company were the seeds of life for the world, while in the cruel, crowded amphitheater were the seeds of decay and death.

Book Reviews.

"Outline Studies in the New Testament." By William G. Moorehead. This is a fourth volume in the author's outline series which is doubtless intended to include the whole Bible. The previous ones are on the old testament, the four gospels, and acts and the first five epistles. The aim is to get at what the author conceives to be the design and fundamental truth of the books under survey. The book is a study of the messages and meaning of each and an attempt to express them to his time. We deem it a valuable contribution to the literature of the subject and a welcome help in the reach of the kernel of inspired truth. [Fleming H. Revell Co., New York and Chicago; $1.20 net.]

"Paths to Power." By Frank W. Gunsaulus. For many years Dr. Gunsaulus has been one of the most popular of preachers and lecturers, but this is the first collection of his utterances to be published. It is a volume which will meet with wide welcome. The volume is one which will minister to the spiritual life of all who read it. All the sermons center around the subject "Paths to Power." There are thirteen of them and the topics are: Power Through a Vision of God; Enduring Power Through a Deeper Vision of God; Overshadowing Power; The Winning of Power Through Temptation; Power to Meet Unexpected Demands; The Power That Unifies; Power That Makes for Self-Conquest; Power for Ministry; Power from Above; Steadying Power; The Phantasm of Power and the Reality; Power for Nation Building. [F. H. Revell Co., New York; pages 362; $1.25 net.]

"Studies in the Life of Christ." By Edward I. Bosworth. This is a very suggestive and helpful inductive study of the life of Christ. It is arranged in a series of weekly lessons, each divided into seven sections, one for each day. Thirty of these studies, covering a little over half a year, suffice to cover the ground. The material is the four gospels taken up consecutively, beginning with Mark. The whole is again divided into two main sections, the first dealing with the synoptic gospels and the second with John. The first week the whole of Mark is read by the student and a general analysis made which is followed through the examination of the book. The author has shown much originality and insight in these studies, and has contributed something of freshness and value to the examination of the life of lives. [International Committee of Young Men's Christian Associations.]

"Young Men Who Overcame." By Robert E. Speer. This is a book full of inspiration to the best living from cover to cover. The book is composed of brief sketches of young men who have lived according to the principles of the most devoted type of life. Their lives were such as can be widely imitated. "Some of them were of deep religious nature, but the others had no special temperamental piety. They were all healthy, human men, men of play and joy, popular with all sorts of people, leaders wherever they were, capable, effective men who came to mastery by the right road, the road open to all." Among the persons whose lives are sketched are: William Earle Dodge, Henry Ward Camp, Horace Tracy Pitkin, Theodore Bland Pryor, Hugh McA. Beaver, Walter Lowrie, Horace W. Rose and Hedley Vicars. The author says that he has ventured to use these and others "as a challenge and contradiction to those who think Christianity a weak and unmanly thing, or as a fine but impracticable thing; and as an appeal to the boys and young men who may read to rise up and follow such men as these, as they rose up and followed Christ." It is to be hoped that this book will fall into the hands of many boys and young men. [F. H. Revell Co., New York; pages 229; $1 net.]

"The Last Message of Jesus Christ." John Hamilton Timbrell. More than twelve hundred books and a large number of pamphlets have been published which treat of the Apocalypse, but there seems to be room for another and it will in all probability make a place for itself. The Apocalypse is herein set forth in a new light. Among those commending the book is Professor Buttz of Drew Theological Seminary, who says that it will prove valuable not only to ministers of the gospel but to those scholarly men and women who desire to study the profound mysteries of the kingdom of God in the symbolism of the Apocalypse. "The author shows that the Apocalypse is not a series of disconnected visions, but a sublime portrait of God's kingdom in the world, under the guidance of God's providence, and issuing in a lasting victory for righteousness. He further shows that it is wrought out in the most systematic manner and is expressed by the sacred numbers, which to the ordinary reader are so mysterious, but which, when viewed in the light which his interpretation puts upon them, are filled not only with beauty, but with symmetry and significance." It is further said: "Whoever reads the Revelation of St. John in the light of this commentary

will have an insight into its beauty, and a new appreciation of its sublimity of style and depth of meaning, and its important relation to the kingdom of God." The author says in the preface: "No book of the Bible presents more forcible claims to inspiration. * * * If it is not in reality what it claims to be—a divine Apocalypse—then it is an apocryphal fraud and should be cast out of the received canon. The mere fact that we accept it carries with it the obligation at least to make the attempt to properly interpret its message." [Eaton & Mains, New York; pages 456; $1.75 net.]

"Who Then Is This?" By Harris Grafton Hale, pastor of the Leyden Congregational Church, Brookline, Mass. The author says in the preface that this book is not intended to be a theological treatise; that its thought is couched in popular terms; that while it is intended to direct the understanding along a certain upward path it is also meant to serve in a devotional way by bringing the imagination and heart nearer to the Master. The author expresses the conviction that the life of Jesus is to be studied hereafter from the standpoint of personality, and that immense possibilities of unfolding truth lie in this direction. It is with the hope that this book may help to this new understanding that he sends it forth. Jesus is considered in all the aspects of his earthly life. It is an earnest, scholarly study, and will repay careful reading. Several chapters are devoted to the development of Jesus, by acquisition, decision, experience and sacrificial love. The following captions will show further the scope: Jesus and the Passer-by; Jesus and his Temptations; The Mind of Jesus; The Will of Jesus; Jesus Under Failure; Jesus in Success; Jesus as a Teacher; Jesus as a Friend; Jesus as a Man of Prayer; Jesus as a Mystic. His self-confidence, self-assertion, authority of will and sympathy are also considered. The author's studies lead him to the conclusion as to Jesus that "in his presence we are aware of being in the presence of the absolute truth, of the infinite will, of the eternal love. He pronounces him transcendent, using that term because of the different senses in which the word divinity is now used. But in the word transcendent he says he means to include all the great content which for a former generation filled the word divinity, which is also the soul of that phrase of a yet earlier day, the deity of Christ." [Pilgrim Press, Boston; pages 398; $1.25.]

"Missions from the Modern View." By Robert A. Hume. In part this book is made up of lectures delivered at Andover, Chicago and Bangor theological seminaries, and at the University of Chicago. There are in addition chapters which illustrate how Mr. Hume has given the Christian message to the people of India. The Rev. Dr. Charles Cuthbert Hall says in the introduction that the book contributes to the intricate problem of the readjustment of missionary ideals and methods to the modern state of knowledge. William Carey, of Serampore, is mentioned both as a statesman and a prophet. "No one can stand in his library, or look upon his buildings on the river bank, or trace the outline of his missionary policy without realizing that his mind anticipated and foresaw developments of opinion and method that must in time reconstruct the thinking of Christian missionaries in many particulars." The prophecies of Carey and other early leaders, Dr. Hall says are being fulfilled. "The literatures and religions of the East are studied in the West. The strategic posts of service in India and the far East are occupied by an increasing number of men whose training, historically, philosophically, socially qualifies them to see clearly and to handle tactfully the most splendid problem of modern times, the Christianization of the Asiatic consciousness." Dr. Hall says further: "These lectures are a gospel for the West. They show how far beyond much of our relatively narrow and provincial thinking many of our foremost missionaries have advanced. They summon the church at home to rise to a higher plane of thought, to abandon the discussion of out-worn points of controversy; to awake from the sleep of luxury, formalism and self-centered religious profession; to respect the aspirations and interests of Eastern peoples; to advance to an adequate maintenance of scholarly and consecrated men who by lives of purity and excellence have disarmed the suspicious and won the respect of Orientals." We shall have occasion to refer to and quote from this book a little later; but just now, after these commendatory words from Dr. Hall it will be sufficient to give the contents which are: Missions from the Modern View of God and the World; The Historical Development of Hinduism; Missions and Psychology; A Comparison of Christianity and Hinduism; What Christianity has to Gain from Contact with the East; The Simplicity of Christianity; How Gangaram Became Acquainted With God. What we have given herein will indicate that this book is one which people who wish to be informed as to modern missionary effort will read. [F. H. Revell Co., New York; pages 292; $1.25 net.]

PACIFIC GROVE CHAUTAUQUA ASSEMBLY.

H. N. B.

In the fantastic beauty of a feast of lanterns the twenty-sixth annual assembly of the Pacific Grove Chautauqua closed last Saturday evening after a profitable and largely attended session. Unlike his usual habit at Chautauqua time, the sun was this year very chary of his face, and the weather for the most part gray and foggy, yet there was now and again a bit of summer radiance and warmth—enough to show how beautiful and agreeable Pacific Grove is when the climate is in good humor. The environs of this choice spot are too well known to require description. The blue bay of Monterey is a poem in itself—quaint old Monterey city is within a short walk and Del Monte, believed by many to be the most beautiful resort in the world, only a little beyond. Then there is the famous long drive, Cypress Point, and far-famed Carmel Bay, with its historic mission and all the rest.

It was remarked at the closing banquet that no such body of people gathers annually at any summer outing place in California or the Pacific Coast, as here. Certainly no other center has such a list of summer gatherings. This year the beach has been enlarged and many attractions added for the enjoyment and comfort of tourists, while many primitive features, such as the placing of unsightly tents in the center of town have been done away with, though there is still ample grounds for the accommodation of campers in the suburbs.

The lecture platform this year was notable for the reappearance of Dr. Frank W. Gunsaulus of Chicago, now president of the Armour Institute, as well as pastor of a great church. This was Dr. Gunsaulus' third visit to the assembly and his work has lost nothing with the years. He has, rather, deepened and

strengthened his spiritual grasp. His lectures on Gladstone and Savanorola were masterful, especially the latter, which seemed greater than ever, though it had been heard by many from the same platform twice before. But effective as were the lectures, the two familiar talks given at the morning hour were even more so. One day he spoke of his personal experiences during a season of prolonged sickness, at which time he received insights and revelations of spiritual truth of such value that if he could contract the same illness again by walking across the continent he would gladly do it. This talk was based upon the text, "He endured as seeing him who is invisible." It was heart to heart and dealt with the soul's personal communion with God and of the importance of constant living in vital touch with the divine being. The next day the theme was "Some Great Preachers of Modern Times," particularly Beecher, Brooks and Joseph Parker. This was rich in new reminiscences of these men and contained references to personal interviews not in print. In both of these talks the speaker was direct and simple and the impression deep and lasting.

Chicago furnished another favorite this year in the person of Dr. Wm. A. Quayle, whose lectures on Hamlet and Hall Caine's Island were much enjoyed. Dr. Quayle's style is dramatic, recalling both in diction and delivery the striking figure of John B. Gough. His humor is good and his action intense. In some passages he rises to flights of passionate power. He would have made a good actor had he not chosen to be a Methodist preacher. His lecture was to a large audience and very highly spoken of. Among other lecturers were Dr. E. E. Baker of Oakland, who gave his well-known and laughable "Cure of the Blues," and Dr. George R. Wallace of Spokane. The Bible this year was under the care of President J. S. MacIntosh of the San Francisco Theological Seminary, who gave a valuable series of lectures on the "Pauline Epistles." Dr. MacIntosh also preached the assembly sermon on the Sabbath, which was everywhere spoken of as an able effort. An interesting platform address on the "Russo-Japanese War" was given by Rev. Ng Poon Chew. This was so much enjoyed that he was asked to speak on "Chinese Exclusion" at the Forum hour next morning.

The Vesper hours, Round Tables and distinctive Chautauqua features were much enjoyed, among them a "Members First Night" around the campfire, with speeches and pop corn for entertainment. The annual field day at Moss beach was as usual largely attended and was the most enjoyable of all the days of the assembly.

The department work in art, science, music, physical culture, history, domestic science, embroidery and the rest was conducted as in former years and developed the usual interest. At the Forum hour there were addresses by Prof. Keep on the "Lewis and Clark Exposition," by Mr. George Damon, formerly of Hawaii, on his institute work in Honolulu, and by Mrs. E. H. Yocum on the "Race Problem" and others. On Recognition Day seventeen received diplomas and the degree of "The Hall in the Grove," four being present to pass through the arches. One of the alumnae, Mrs. E. H. Folger, received three additional seals for post-graduate reading. Rev. H. N. Bevier presided at the recognition exercises, President Eli McClish made the address to the graduates and Dr. Thomas Filbin welcomed the new class within the gates.

The entertainments and concerts were of a high order and much enjoyed. The alumni banquet was overcrowded, many being unable to secure tickets at all. This year a new feature was added to close the assembly—a Feast of Lanterns. This is a time-honored event at Old Chautauqua and introduced here for the first time. Over ten thousand lanterns were distributed and the town and water front beautifully illuminated. One who saw it says "it was like fairy land and a great success." Thousands of people were on the beach, point and in the boats. There was a fleet of thirty fisher craft gay with lanterns in the sails and rigging and other boats, besides all the illuminated moving in parade. There was band music, a chorus of singers on the water and a perfect network of glimmering lanterns in all directions." The Board of Trade of Pacific Grove joined in making it a civic affair. It was like ancient Venice one Saturday at Chautauqua and the event will not soon be forgotten. Altogether it was one of the best and most successful of assemblies and will add much to Chautauqua's prestige on the coast.

SOUTHERN WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Aintab.

Dr. Charlotte F. Grant, writing from Aintab, Turkey in Asia, tells of the beautiful spring weather, the lovely scenery and the picturesque multitudes that come into the city from the surrounding villages—different tribes of Konids, Arabs, Caucasians, Mohammedans and Armenians. She says, "There are busy days * * * The new dispensary building is ready now for occupancy. It is a very fine affair—finer than anything I have seen in this land. The money was given by will from an English lady—Anne Marston. Her name is on a copper tablet in the main waiting room. It is the finest building, on the outside, in the city, and stands at the highest point, so it is seen from afar. Over the entrance in Osmanle and Armeno-Turkish is the motto: 'It is the Lord who healeth thy diseases.'

"There are some very good oriental pictures of the Miracles, the Good Samaritan, etc., on the walls. A young man comes over on certain days from the college to the clinics and talks to the patients while they are waiting to see Dr. Shepard or Dr. Bezjian. When the new building is occupied it will give three large rooms down stairs. Dr. Hamilton has had a present of $50 to help in furnishings, and when everything is fixed up we will move the women down and have all the men upstairs, with room besides for about fifteen beds. I am also to have a room upstairs.

"Everything now is in preparation for the annual meeting in June. This quite overshadows the commencement.

"Mrs. Trowbridge has just returned from a ten days' visit and ordination services of a new pastor in Berezick. She visited several small villages, holding meetings with the women. In one place the Gegorian priest invited her to hold meetings in his church, which showed great liberality of spirit. These little visits from outside friends mean much to the village people. How much it must have been to the churches when Paul and Barnabas went again to see them and then have Silas and Timothy remain for a longer time.

"Near Oorfa is the village or town of Haran, where Abraham's father lived for a long time and died, and from where Abraham went into the promised land. This region abounds in Hittite mounds, supposed by some to be buried cities, by others to be watch towers.

"We are so glad to hear of the revivals in various places. Just now there is great interest in the Girls' School and many of the girls are rejoicing in the Christian hope and joy for the first time, while many others are waking up to greater interest and others to the fuller life. One girl who has been quite a leader among the seniors, had been breaking the rules in many ways and encouraging others to do the same, has made a public confession of her wrong doings and is now very earnest and happy in doing good to others. She is a pastor's daughter and has large influence."

Church News.

San Francisco, Bethlehem.—This church rejoices over the decision of the Rev. J. A. Hollars to withdraw his resignation and to continue as pastor.

Cupertino.—It has been decided to expend $3,000 on improvements. This means really the erection of a new building, and the arrangement in connection therewith of the present edifice so that it can be used for Sunday-school and social purposes. Considerable money has already been subscribed.

Palermo.—The Rev. W. R. Bair took charge of this field the latter part of April and by his earnest efforts has awakened much interest. He preaches at Palermo Sunday mornings; then drives six miles to Wyandotte, where he preaches in the afternoon, returning to Palermo for an evening service. Several persons who have not been in the habit of attending evening services for many years now attend both the morning and the evening service.

Pasadena, Lake Avenue.—The church is moving forward in a splendid way. Last Sunday 18 new members were received into fellowship, making 29 received this month and 59 since January 1st. The pastor, Rev. Emerson, has gone with his family on his vacation to Forest Home, a popular resort fifteen miles from Redlands. It is owned by Rev. C. G. Baldwin and Rev. F. J. Culver and managed by the latter. The Sunday-school is in a flourishing condition. There were present last Sunday 187. The Sunshine choir and the Normal class are new features which are doing much in making the school more efficient. Last Sunday the pastor preached a very refreshing sermon, giving some excellent vacation thoughts.

NOTES FROM SOUTHERN CALIFORNIA.

An informal re-union of very pleasing significance occurred at the Los Angeles home of Supt. John L. Maile on the evening of July 24th.

Rev. J. D. Stewart, who for 22 years has been our efficient superintendent of Sunday-school work in Nebraska, in making a flying trip to California found numerous Nebraska friends and on this occasion met with Rev. Mr. and Mrs. O. V. Rice, Rev. C. S. and Mrs. Billings and Rev. and Mrs. H. P. Case.

Rev. Messrs. Maile, Stewart and Case are the three superintendents first appointed by the re-organized Congregational Sunday-school and Publishing Society, Rev. A. E. Dunning, D.D., secretary, their respective engagements occurring in July, 1882, Jan. 1st, 1883, and April, 1883.

Mr. Maile was placed in Colorado, Mr. Stewart in Nebraska and Mr. Case succeeded Mr. Maile, who was transferred to Missouri. The line of State Sunday-school superintendents thus begun has been and is a factor of greatest importance in our denominational growth.

Much of the very best pioneer Sunday-school work in the land is performed by our Congregational superintendents, and the missionary, publishing and business departments of the society are very ably conducted. As managing secretaries Rev. Drs. Dunning and Boynton have been pre-eminent and are to be worthily followed by Rev. Dr. F. K. Sanders.

Bro. Stewart is ripened in wisdom and experience, lectures with much acceptance on travels in the Holy Land and other themes and is apparently good for years of fruitful work.

He takes the Yosemite Valley and the Portland exposition in his itinerary.

The movement among churches to raise the average of $1 per member for home missions is developing finely. Every church thus far taking action has voted to meet the amount and a number will probably raise two dollars per member. Our Westside Church, Pasadena will most likely reach this standard, although but recently organized, and the Pilgrim Church of Pomona will doubtless keep up to this measure of former years.

The church at Villa Park, enrolling about 35 members with Rev. Geo. M. Morrison, pastor, will raise about $50 and a leading member makes up the total to $200.

The Norwalk Church, Rev. M. D. Reid, pastor, has recently experienced spiritual quickening, has made up the reduction of aid enforced by the Home Missionary society and has a strong visiting committee, who canvass the community every Saturday, inviting non-attendants to church. J. L. M.

Christian Endeavor Service.

August 13.

Topic: The Building of a Character—2 Peter i: i-ii; Jude 20:21.

Character is power of action and the building of a character is just the process of training that power. Character is more than conduct. It is the source or regulator of conduct—the capacity or power to act in certain right ways, together with the certainty that when occasion arises such action will follow, or at least will be more likely to follow than actions of an opposite kind.

To implant and establish such power for righteousness is the purpose of Christ's work on earth. To furnish an environment for its easiest growth the Kingdom of God was set up, and the church to be its visible and tangible expression.

Faith is the fountain principle of Christian character, and love its crown or cornice. But along with these there are parallel or concordant agencies working together until the end.

The ideals we keep before us, the forms of our worship, the desires of our hearts all shape us. Thoughts, suggestions, aspirations—the potencies of actions all affect our characters.

"The things we long for that we are
For one transcendent moment."

Christian character is part of the divine plan—a

purpose of universal order, indeed it might be termed the purpose of the divine mind—the final cause of all creation and providence. God willed to bring into existence—create, permit to fall, redeem and sanctify a peculiar people unto himself, zealous of all good works—in other words, a people having a Godly character. For the furthering of this purpose

> In love God gave, in love Christ came
> That man might know the Father's name,
> And in that name salvation claim
> Glory to God, the Father.

When, therefore, we are building up Christian characters we are working along with the nature of things and forward to that "one far off divine event, to which the whole creation moves."

Aside from prayer and trust in God the price of character is given in Peter's word "diligence." And besides this, he writes, "giving all diligence, add to your faith virtue." Character is not only something impressed from without but something developed from within and like every discipline must be conducted with persistent care. Garfield once said "the fountains of political power must be made pure by intelligence and kept pure by vigilence," and the same applies with equal truth both to national and individual character, for what is vigilance but alert diligence. To build up Christian character even with all the divine help available it is needful that we zealously pursue it as an end. "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men." So with the business of training our characters; if we are in earnest and faithful we shall one day see the King in his beauty and stand in his presence forever.

The apostle now gives a scale of things in which to be diligent. Paul would call them fruits of the Spirit, and so they are, but they are to be exercised in character. The first is the comprehensive general term, virtue,—the good mind—the fountain of right actions, the mainspring of duty—to grow character we must be diligent in virtuous deeds. Then "knowledge." Men may be moral and good with very empty minds, but how much richer the character that like Timothy from his youth up knew the scriptures; how much better to know God in his wonderful creations of earth and sky and sea. To realize in experience that the "heavens declare the glory of God and the firmament—his handiwork." Once more self-control to be one of those that ruleth his own spirit and so greater than he that taketh a city. Character means patience —the ability to endure, to suffer long and be kind. It took Moses forty years in Midian to learn this portion of his lesson, but it was almost the essence of his character. And to patience brotherly kindness. This is the altruistic, good samaritan, co-operative, unselfish quality which is conspicuous in every ripe Christian, whether beneath the northern crown or the southern cross. There can be no Christlike character without it. So beautiful and blessed is it that it leads up to and melts into the summit grace of all, love. It is the upper foothill leading to the mountain's crown all bathed with the warmth and glow of the sun. These are the things to be given heed to in training character. If diligently cherished we shall be neither barren nor unfruitful. If building these on the foundation of Jesus Christ in the spirit of faith and prayer our superstructure will not be wood, hay stubble, but gold, silver and precious stones—things that will stand the fire.

This is what the world is waiting for—Christian character, builded on the enduring rock.—"The manifestation of the Sons of God. Professions will never save men. Nothing but character will do this. Christ cannot save a man not willing to be saved himself, and what is character again but a "perfectly dedicated will." Christ makes character. But the individual soul must let him do it and help him do it.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

There have ever been ludicrous aspects to divorce cases. It is recorded that a New York man, in petitioning for a divorce, pleaded that "the defendant would not sew on this plaintiff's buttons, neither would she allow him to run out to fires at night," a species of oppression decided by the court to be cruel and inhuman, and therefore entitling the plaintiff to a decree.

The American Medical Association, in convention recently in Portland, adopted a resolution advocating the creation of a new cabinet position to be known as the Department of Public Health, the secretary of which is to rank with other cabinet officers. The resolution also declares that more stringent laws should be enacted to apply in treatment of preventable disease and urges congressional action.

The persistence of the dark races is noted as follows by the National Review: "Thirty years ago it was common enough to meet persons, not uneducated, who talked as though the darker races were dying out before the gin, gunpowder and disease disseminated by Europeans. Almost every one knows better now,—knows that the Chinese, the Hindu, the Arab, the negro—the chief colored races, in fact—increase and multiply wherever the white man restrains war, famine and pestilence. Even the American Indian, between Texas and the Gran Chaco, is in no hurry to be improved off the face of the New World. The education of the colored races and their equipment by European science are only beginning. Yet the last decade has witnessed the defeat of two great European Powers—one by chocolate-hued mountaineers, the other by tawny islanders.'

The Birmingham district in Alabama is receiving many foreign laborers, and industrial companies are working to replace a large portion of the Negro labor with the imported article. During the past few weeks many Hungarians, Italians, Slavs and others have been taken there. The Hungarians are being placed in the furnaces, where there is a pointed scarcity of labor. The Negro labor is moving from the furnaces and ore mines to coal mines, where the remuneration is more profitable, while other work altogether is being sought by the blacks. The furnace companies have been forced to seek other labor, and as a consequence an agency has been established in New York to get some foreign labor, and it is now coming to the district in good quantity. It is believed that before the end of the year no less than 3,500 foreign laborers will have been brought to the Birmingham district to take up the work in the works of the larger corporations.

Sundry substitutes for crude rubber are, in very

recent years, being brought into the United States in large quantities. "Gutta joolatong," or "East Indian gum," a product of Borneo, which is used in conjunction with India rubber in certain lines of manufacture, has in recent years been imported in rapidly increasing quantities. The rapid increase in its use is indicated by the fact that the quantity imported into the country had been so small that the Bureau of Statistics made no separte record of it prior to 1899, when only 6,000,000 pounds were recorded as having been imported. In 1900 the quantity was 8,701,753 pounds; in 1903, 13,984,817 pounds. Under modern methods much of the India rubber used in shoes, garments and otherwise may now be recovered and, by certain processes, made fit for further use, and the extent to which this is now being done is indicated by the fact that the importations of "old and scrap ruber fit only for re-manufacture," which amounted in 1894 to less than 2,000,000 pounds, were in the fiscal year 1904 over 20,000,000 pounds.

The difficulty of dealing with the Chinese boycott of American goods is shown in the following from the St. Louis Republican "Curiously, China has less government and more voluntary initiative than any existing republic. Theoretically, its monarchy is absolute. Practically, the government does a minimum and established custom, local opinion and the guilds do the rest. In the opinion of every authority, the Pekin government would hesitate a long time before it opposed the action of a strong guild. If it should begin to oppose such action, the throne would be in more danger than the guild. It seems that the guilds of merchants have firmly decided to shut out American goods. The report is that even the compradors, men absolutely essential to any foreign house doing business in China, refuse employment in American concerns and decline to deal in American commodities. This is something worse than serious. The trouble is that our Government cannot use diplomacy or compulsion. A treaty with Pekin would be worthless and a naval demonstration would be mockery as long as the guilds were stubborn. If we are to have a Chinese trade the guilds must in some way be appeased."

Amid the glories of our own progress, says a writer in the Brooklyn Eagle, we have been losing sight of the wonderful strides the Dominion of Canada is making toward commercial independence of the United States. "In the first place, she is driving another transcontinental railway toward the Pacific coast. She is building cotton mills to spin the raw material that she expects to bring from Egypt and South Africa cheaper than she can get it from our Southern States. The seven provinces of the Dominion are about to be increased to nine. The Northwest Territory, familiar from our boyhood school days, will disappear from the map. As every reader of this column knows, the seven provinces of the Dominion, following the map westward, in our minds eye, are Prince Edward Island, Nova Scotia, New Brunswick, Quebec; Ontaria, Manitoba, and, far on the Pacific coast, British Columbia. Between Manitoba and the big Pacific province has been an ill-defined area. Its limitations were somewhat like our original Louisiana province. Everybody knew that it began on parallel 49, north, but nobody knows where it ended in the far north. This vast prairie region has been divided into the new provinces of Alberta and Saskatchewan. Manitoba is one of the wheat-raising regions of the world, and this new acreage, opened up by the Canadian Pacific Railroad and the proposed extension of the Grand Trunk, will become equally prosperous."

At the recent Hampton Negro Conference, it was shown that Sunday-schools have been very effective agencies among the colored people. In every section of Virginia more children attend Sunday-schools than the public schools. While the public school attendance is about 23 per cent, the Sunday-school average is about 38 per cent. These Sunday-schools are gradually increasing the attention which they give to moral and practical questions of life. They are a power against intemperance and other evils among the Negroes. The evils of the county jails are described in their relation to the colored criminals. They were shown to be a center for the diffusion of immorality among the colored people more dangerous to the morals of the race in some respects than a consumptive house to the physique of a community. The evils of indiscriminate giving were discussed and the barbarous care of the aged in public institutions was described. This year the Conference began a movement in behalf of farmers. According to the census of 1900, nine per cent of the Negro farmers own their own land, and they are annually increasing both in the number of the farmers and in the amount of land possessed. These farmers are often situated in counties where contact with the forward movement of the age is exceedingly rare.

The Scientific American furnishes the following concerning New York and other great world cities: "The incomplete census figures indicate that the population of New York is now just under 4,000,000, or, to be exact, 3,987,154. The probabilities are that Manhattan and the Bronx alone will be found to have a population of 2,376,696. It is interesting to go back and compare the population of New York in the successive stages of its growth with that of today. The first federal census, taken in 1790, shows that the population was 33,131. In 1800 it had risen to 60,515, and in 1810 it was 96,373. In the next twenty years it more than doubled, having reached 202,589 in 1830. By the middle of the century it had passed the half million mark. Thirty years later, in 1880, it had again more than doubled, the population being 1,206,293. From 1900 to 1905 New York has grown from 3,437,000 to 3,987,154, or at the rate of over 100,000 a year. The standing of New York among the big cities of the world is shown by the following figures: London comes first with 4,536,641 people, and next to New York are Paris, with 2,714,008; Berlin, with 1,888,848, and Chicago with 1,698,575. Then follow Vienna, Canton, Tokio, and Philadelphia, all of which have over 1,000,000 inhabitants, the last named having 1,293,697 in the census of 1900. As to the possibility of New York becoming the largest city in the world, there is no indication that London will lose the first place for many decades to come, for, within the metropolitan and city police limits that city contains 6,581,372 souls, this being the population of what might be called Greater London. To put it another way, London's "Manhattan" contains 4,613,812 souls, as against New York's Manhattan population of 2,127,602; while her Greater London has 6,581,372 people as compared with Greater New York's population of just under 4,000,000. The rate of growth, however, is faster in New York than in London, and if the present rates should continue, it will only be a question of time before the largest city in the world will be found in the Western Hemisphere."

Our Boys and Girls

THE STORY OF IN-DOOR SUN.

Once on a time, in far Japan,
There lived a busy little man
So merry and so full of fun
That people called him In-door Sun.

Now In-door Sun made mirrors fine,
Like those in your house and in mine,
And in these looking-glasses bright
His own face saw from morn till night.

It made him feel so very sad
To see his face look cross and bad,
That he began to take great care
To keep a sweet smile always there.

And soon he found that those he knew,
All seemed to like him better, too;
For, like the mirrors, every one
Began to smile on In-door Sun!

Now try this just one day and see
How bright and smiling you can be;
You'll find both happiness and fun
In playing you're an "in-door sun"!
—Inez G. Thompson in Little Folks.

WILLIE HOLT, THE BOY MARTYR.

A friend in India has sent me the following touching story which I have rewritten for our young readers. If it touches your hearts as it has mine I am sure it will do you good. This general in the Indian service says:

I had in my regiment a little bugler. His father and mother had died and he was left alone. He was not always treated kindly by the rough soldiers, yet he remained an out and out Christian. He was trained by his Christian mother, and among the rough soldiers he showed that his conversion was a reality by his beautiful life.

One morning it was reported that the targets were thrown down during the night, and the usual practice could not take place. The act was traced to the tent in which our little Christian, Willie Holt, slept, with perhaps a half a dozen more. The whole lot was put under arrest, and it was proven by court martial that one or more of the prisoners were guilty of the offense. The general in command then turned to the prisoners and said, "If one of you who slept in No. 4 last night will come forward and take the punishment, the rest will get off free, but, if not, each one of you will receive ten strokes with the 'cat-o'-nine-tails.'" Silence followed, then Willie Holt stepped forward.

His face was as pale as death, and he said, "I will take the punishment for the rest." I turned to the prisoners, and said: "Will you let this delicate boy take the punishment for your sins? He is guiltless; you know as well as I do." I knew my military word must stands, and the boy knew it, too, as he said, "I am ready, sir."

It made me sick at heart to think of the innocent boy lashed with the cruel whip. At the fourth blow Jim Sykes, the black sheep of the regiment, seized the cruel whip and shouted out: "General, stop it! and tie me up instead. He not do it; I did," and flung his arms around the boy.

Fainting and almost speechless, Willie lifted his eyes to the man's face and smiled. "No, Jim," he whispered; "you are safe now; the general's word will stand." His head fell forward—he had fainted.

The next day as I went into the hospital, I asked how the lad was getting on. "He is sinking, general," said the doctor. "The shock of yesterday was too much. He is more fit for heaven than earth." The tears stood in his eyes|

In one corner of the room I saw the lad propped up on some pillows, and kneeling by his side was Jim Sykes. I saw great drops of sweat standing on his brow, and heard him say, "Why did you do it, Willie?" "Because I wanted to take it for you; I thought it might help you to understand a little bit why Christ died for you."

"What do you mean, Willie?"

"I mean that he died for you because he loved you, as I do, Jim; only Christ loved you much more. I only suffered for one of your sins, but Christ suffered punishment for all the sins you ever committed. The punishment was death, and Jim, Christ suffered that death for you."

"I'm one of the bad 'uns; Christ never cared anything for me."

"But he died to save the bad ones. His words were, 'I came not to call the righteous, but sinners. Though your sins be as scarlet, they shall be like snow, though they be red like crimson, they shall be as wool.' Dear Jim," he added, "shall the Lord have died in vain for you? Listen! He is calling you. He has poured out his precious life blood for you. He is knocking at the door of your heart; won't you let him in? Oh! you must, and then we shall meet again in heaven."

In a few moments Willie fell back on his pillow. Half unconscious, I heard him say, "Sing to me, mother, the Gates of Pearl." He appeared as if listening to his mother's voice, and I heard him saying, "I shall be there, mother."

"Where do you mean, Willie?" I asked. With a smile he answered, "Why, in heaven, general! The roll-call has sounded for me; the gates are open; the price is paid." Then softly, as if entering the gates of pearl, I heard him saying:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God—I come."

Gently he lifted his eyes to mine, saying, "General, you will help Jim, won't you? You will show him the way to Jesus and the Gates—of—Pearl."

Suddenly a light flashed in his dying eyes, and with a radiant, happy cry, he flung out his arms as if in welcome, saying "Jesus is calling for me to his side. Mother—O mother! I have come to meet you, and I have found you waiting to receive me." Slowly the light faded from the shining eyes, and the brave spirit of the martyred boy, who died to save Jim Sykes, had gone to rest.—Rev. E. Payson Hammond, in Free Baptist.

IN A BULGARIAN KITCHEN.

Dora Davis.

Housekeeping must have its trials in the best regulated of homes but if the American housekeeper would have a few entirely novel experiences in her especial vocation, let her step into a Bulgarian kitchen. A trial of its resources as a base of operations for the exercises of her art will leave indelible memories in her mind.

To begin with she would promptly decide that she had mistaken the place not recognizing it as a kitchen. There is no range or stove; conveniences for cooking are all lacking. A few awkwardly shaped earthen dishes, some iron and brass cooking kettles with wide, flat bottoms and narrow tops, and if it is a well-to-do house a tangier or two (flat pan with side handles) make up the equipment. Perhaps one heavy, awkward knife and spoon complete the furnishings. The simplest of fireplaces is the limit of opportunity for culinary skill. Altogether the place is an extreme example of the primitive.

Before our housekeeper masters its conditions and possibilities she finds that marketing, too, is a different matter here. There is no telephone, no palatial grocery with prompt delivery teams. Flour, sugar, rice and a few other staples may be purchased in the bazaar, but she must attend to the buying herself if she would be sure of quality and weight. The main sources of supplies are the village women who come with the oddest looking loads of produce ever carried to market.

Village women are famous walkers and early risers. Just as our experimenting housekeeper has cautiously arranged the day's supply of buffalo milk in a tangier over a flame from three carefully placed sticks (all milk taken for use in the household must be boiled) a confusion of voices at the door announces the arrival of village venders. They are an amusing novelty at first but become in time a daily nuisance; an infliction however which must be borne with resignation or a dearth of fresh eggs, fruits and vegetables will follow. Patience and pocketbook in hand, our housekeeper sallies forth. The women are busily knitting or spinning while their commodities await inspection. Probably they have not brought the thing wanted that day.

No matter, their packs must be inspected, for buying must always be done on the principle "buy when you can, lest when wanted it cannot be found."

The investigation begins. Marieka's pack is full of apples; she offers a sample.

"Hoobava" (fine), but is it sour, Marieka?"

"Ne, Gospozia; mnogo sladke" (very sweet).

Marieka never cooks apples for her family and does not know that tart ones are preferred. She invariably assures her customer of their sweetness. They prove reasonably tart and the bargaining proceeds.

"How much, Marieka?"

"Pet grosha, Gospozia." (Five grosh.)

"Ah, skupo!" (expensive).

"Ne skupo! Hoobava!" Not expensive! They are fine!)

"Ne mozie, Marieka; heide, tre grosha." (Impossible; come, three grosh.)

Marieka is finally persuaded to take the four grosh she had all the time expected. With emptied pack she continues spinning ready now to take a hand in her neighbor's bargaining.

"Eggs, Todorka? How much?"

"Five for a grosh."

"But, Todorka, they are very small. Why do you never bring large ones?" Todorka's shoulders express volumes.

"Ah, who knows? God gives them so."

"Todorka, they are very small; you must give me eight for a grosh." A compromise is made on seven for a grosh and then the eggs must all be counted out in groups of sevens on the grass. It takes time, but Todorka's arithmetic does not admit of any other process. No mater what the sum of the purchase may be she wants her money counted out to her in the little coins she understands; so many sevens, so many grosha. Time may slip by, milk over the embers may burn; it is nothing to her. She stands and spins unremittingly till eggs and grosha are duly balanced, then goes over it all herself with a fine flourish of reckoning that almost deceives her customer into thinking that she can add and multiply.

Next Evanka's chickens must be inspected. She of all the company neither spins nor knits for her lively burden is vociferously active. The fowls are of bantam-like proportions. If it is suggested that larger ones are better, the reply is a shrug of the shoulders and a calm, "They are as God makes them." But if well fed for a few weeks they will be better than any meat to be had in the market. It is not an extravagance to take them at thirty statenkas each (about six cents) and they are duly installed in the coops.

All through the morning hours the process of gathering supplies goes on. Only with much expenditure of time can the family be provided with necessary food. And still the limitations of the kitchen are to be overcome. The art of preparing things requiring baking or roasting so that they may be carried to the furnace without suffering harm must be learned. Fortunately for foreign housewives the bakers in some cities are becoming quite proficient. Bread, either black or white, may be purchased fresh every morning from the baker's boy who brings it to the door in a great open basket strapped on his back. His hands are free for carrying the "bread sticks" for keeping the account. At the end of the month the house-keeper knows exactly the amount of the bill for the notches on her stick and on the boy's exactly correspond, they were made with one and the same stroke of the knife.

CHINA'S GREAT NEED.

WALTER N. FONG, A.M.

The following interesting speech was delivered by Prof. W. Fong, president of the Li Shing Scientific Industrial College, at the annual meeting of the Wesleyan Mission:

" 'The heathen Chinee is peculiar,' so said Bret Hart many years ago, and it is still true today. China is the most populous nation in the world and the least understood by outsiders. There is something peculiar about her. She is the oldest living empire on earth, a modern representative of one of the oldest civilizations, yet she is the weakest nation for her size on the face of the globe.

"Long before some of the European nations were civilized or had a fixed government, and centuries before the Christian era, China had developed a civilization with a fixed form of government, with arts, literature, philosophies and manufactures She was producing the best iron in the world, exporting tea and silk, and exploring foreign lands. In 120 B. C. the Chinese explored Palestine, leaving us a description of Antioch similar to that we have from classical sources. In 91 B. C. they published the great Chinese Encyclopedia of 1682 volumes. In the first century A. D. Pliny, the Roman historian, referred to the enormous trade of the Roman empire annually with China.

"Why has China not progressed as other countries have? Her people are strong, frugal, peaceable and industrious. Favored with an opportunity of thousands of years for her development and progress and possessing an early civilization why is China but little advanced today compared with what she was before the Christian era? How are we to explain this most extraordinary case of arrested progress? The only satisfactory answer I know turns in the direction of religion. China today is under conditions somewhat similar to those that obtained among the Jews when Jesus was walking by the shores of Galilee. The Jews said, 'We have the law and the prophets, we do not want to be taught by the uneducated carpenter's son.' The Chinese still says, 'We have the teachings of our sages and we do not need foreigners to teach us doctrines.' China then has doctrine. Indeed she has too much of it. I mean too much of what is impracticable. There are many of the teachings of Laotsz similar to those of Christ. There are also many points of marked resemblance between Buddhism and Christianity. We cannot say that these teachers have borrowed the one from the other. They taught independently. The reason of their similarity is that if it is a truth, it is a truth no matter where or when it is uttered. A circle has been a circle, is a circle, and will be a circle no matter where it is.

But if China has doctrine and religions, why not let China follow her own? Why should the Christian churches not leave her alone? At least so say some of the people in Christian countries. To answer this let us turn to history. Confucianism has been trying to save China for the last twenty centuries and failed. Buddhism for many centuries has tried her hand and it too has failed. Is it not fair that Christianity should, have her opportunity now to save China? If Christianity can, as she did, change the fierce savages of northern Europe into the most powerful and most highly civilized nations on earth, she can certainly change China. Beautiful as many of China's doctrines are, they are dead, lifeless forms. Behind them there is no living Christ and no knowledge of a personal God.

"China needs Christianity, if she would rise, spiritually, intellectually, morally and industrially. She needs it now. Many say that she is not yet ready but she will never be more ready. The way to prepare her for it is to let her taste and see that Christianity is good for her. Today all over the Empire there is unrest. A great desire for reform is evident. The Chinese desire to reform along industrial and intellectual lines. They do not realize that without a living religion and without a proper development of character, no permanent progress can be made."

ORIENTAL AND OCCIDENTAL CIVILIZATIONS.

Viscount Watanabe contributes an article to the January "Taiyo," entitled "The Point of Contact Between the Oriental and Occidental Civilizations." Many readers will doubtless take exception to some of the viscount's generalizations on the ground that there are no data for drawing such sweeping conclusions as those which he lays down. Here is the substance of his article: "As a result of the bloody battles Japan has waged, she finds herself in a position to contribute to the twentieth-ceneury civilization certain qualities that are unique in character. She has begun to realize that she occupies the place of a leader in the moral world. It would seem as though in this twentieth century we were about to witness a blending of two distinct types of civilization into one, and as though Japan were going to be the medium for uniting Eastern and Western ideals. The two systems of civilization are certainly radically different; the Oriental, being founded on religion, has self-denial as its chief object; the Occidental, being developed on the lines of political competition, has self-assertion as its leading principle. Hence the tendency of Oriental civilization is all towards union and that of Occidental is to disunion. The former attracts minds to each other, the latter separates from mind. China, with its extreme form of despotism, which despotism is as strong today as it ever was, may be said to be the center of Eastern civilization. Germany, the home of an all-powerful social democracy, may be said to be the center of Western civilization. Hitnerto, the chief ob-

stacle to the blending of Eastern and Western civilization has been the lack of free intercourse between Occidentals and Orientals. Now, not only have they grown to know each other, but we have seen an Oriental country like Japan borrowing wholesale from the West material appliances, ideas, political institutions, and the like, while retaining all her distinctive Oriental qualities—all her loyalty, patriotism, and oneness of purpose. So, while keeping all that is best in Oriental civilization—all the consolidating forces connected with the worship of one ideal—we have appropriated to ourselves the differentiating influences of the West, and so, having made our own all that is best in the West, while retaining all that is of value in the East, we have grown to be regarded as a unique nation. Japan is fast becoming the center of Eastern civilization, and the Chinese, Koreans, Siamese and Indians are disposed to look to her for guidance. There are at the present moment some five or six thousand students from other Eastern countries in our schools and colleges. In addition to this, Europeans and Americans are being more and more attracted by what they have heard of our civilization, and are studying it with increased care and assiduity, and there are not a few of them who anticipate that we shall in the near future figure as the originators of an entirely new type of civilization, which will commend itself to the judgment of the wise the world over. If it should appear later on that by the enormous sacrifice of human life which this war has involved, we have given proof to the world that we possess certain moral traits, a certain spirit and will that is nowhere to be found in the same degree, we shall have thus won for ourselves the honor of giving a new type of humanity to the world; and in that case our losses will be more than atoned for by what we shall have gained."—The Christian Work and Evangelist.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Third Quarter. Lesson VII

Chronicles xxxiv: 14-28.

August 13, 1905.

Josiah and the Book of the Law.

The temple was a desolation. Its floors sagged hopelessly. There were wide breaches in its walls. All the fine gold had been stripped off to buy worthless truces with heathen invaders. All the goodly and significant articles of furniture had been crowded like lumber in the unoccupied rooms surrounding the courts, and their places had been filled with the altars and symbols of alien religions. The ritual of the Hebrew faith had ceased and the dust of civilization, the deposit incident to a great city, steadily accumulated in the unkempt building. Among other things which had disappeared in the two hundred years of neglect, was the yellow scroll of the law. It was the written will of Jehovah. But its very existence had long been forgotten, if not entirely, at least to the great mass of the people.

Quick and great were the gains of honoring Jehovah in the restoration of his temple, undertaken by the good king. In that crude age there were no safety deposit boxes or vaults. The custom of hiding treasure maintained. The high priest probably secreted the money collected for the work of repair. He probably put it under some of the old plunder in one of the unoccupied rooms. It was while ransacking the place for the hidden treasure that he made the most remarkable find of that age. He unearthed the only, the long lost copy of the Bible. One tradition says it was beneath a heap of stones where it had been hidden from the destroying hand of Ahaz. Another says it was in the ark of the covenant which Manasseh had tossed aside with sacrilegious hands.

The results of this discovery were important and beneficent. A rule of life, both for individuals and the nation, was found. A standard of conduct and character, to which king and peasant, priest, civil and military officer, all alike might resort.

No wonder that at the first reading the king sprang to his feet and rent his clothes in regret and fear that the will of Jehovah had been so long and grossly neglected.

Because of the low standard of education which maintained in those comparatively crude days, need of an interpreter and interpretation was imperative. Some one with an inner light, a sense for the divine must needs be found. It was in this way that Huldah enters the trinity of women prophets and joins Miriam and Deborah.

Key and Analysis.

1. Condition of Temple and contents:
   1. The scroll of the law. Its intrinsic value. Its value as a souvenir. Results of its loss.
   2. The finding of the Law. How. By whom. Under what circumstances.
   3. Results of finding the Law. In general. Upon the king in particular.
   4. Need of an Interpreter. Whence it arose. Huldah.

The Teacher's Lantern.

The public display of the Bible on the sacred desk is to be commended. It is an exalting of the Word. An object lesson. In sight it is in mind.

The life is more than the book. In the ultimate analysis it is not so much what a man knows as what he is.

Here is an old-time illustration of the principle which Jesus enunciated, that "he who does shall know." Josiah was "doing." It was when he began to repair the temple that he found the Book.

The Bible is a potent book. Its reading brings things to pass. It provokes either revolt or obedience. Josiah sought an interpreter to make its contents plain to him. Jehoaikim reached for a knife and cut it into shreds. The Bible receives the same opposite treatment today.

It should not be thought a thing incredible that the Bible was lost in that early and crude age, when those who could read it could be counted on one's fingers. The Bible was practically lost again in the Middle Ages, even in those seats of art and learning, the monasteries. It is said that Luther was twenty years old before he ever so much as saw a Bible.

Their Talisman.

Three little German girls, whose friends were in America, wanted to go thither. They were from eight to twelve years old, and the question was how to get them across the great ocean and away into the interior of America.

There was no one to go with them; they must go alone; and no one could tell what troubles might assail them or what dangers might surround them. But their friends had faith in God, and before they sent them out they got a book, and on the fly leaf they wrote a sentence in German, in French, and in English, and they told the little children when they started: "If you get into any trouble or need any help just stand still and open this book and hold it right up before you."

Then they started off on their long journey by railway and steamship, from place to place, and from port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book and hold it before them, and they always found some one who could read English or German or French, and who was ready to help them on their way.

And what were those words that proved such a talisman and protection to these little children among strangers in a strange land? What were the words that made the careless and thoughtless, the rough and reckless, kind—that gave them protection and help in every hour of need, and opened doors before them?

They were the words of One who lived on earth long years ago and who, though he has passed away from human vision, still holds his grasp upon the minds of men. These were the words: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Our Young Folks.

"Here's a clergyman who urges that women should go to church plainly dressed." "Indeed? He must want to add to the problem, 'Why do not men go to church?' the problem, 'Why do not women go to church?' "—Puck.

The most curious thing about a falsehood is that it can get over so much territory by simply lying around.

The Quiet Hour.

THE END.

By B. F. M. Sours.

The journey came at last unto an end.
The voyage found a port; we anchored there,
And in that happy clime, without a care,
We found all hope, all joy and peace, to blend.
Ye dreary doubts that did our way attend,
Ye blasts of tempest, darkening the air,
Behold—behold a sky all clear and fair!
From evening birds the songs of praise ascend.
Thus may life's voyage close, when death must come:
With faith triumphant, as on joyous wing
Hope finds her mansion—gladdest of all days!
O house most fair! O holy heavenly home!—
So at the end may I exult and sing,
And shout Redemption's endless song of praise!

THE NAME ABOVE EVERY NAME.

This blessed name, which is so high in heaven and so great upon earth already, and which is destined to such exaltation and eminence, is our name. For there is no form of language which has not been employed by our Master to identify himself with us. We are linked with his history. His thoughts belong to us. Hs example was set for us. All his deeds were for us. And, more than that, we are joined to him as heirs. Whatever Christ has, he has parted, as it were, and divided with us. We are "heirs of God, and joint heirs with Christ," according to the declaration of the apostle. All that there is of beauty, and richness, and sweetness, and grandeur, and authority, in Christ, is not simply something to which we are permitted to look, but it is ours. We have the same right in it that a child has in the dignity and elevation of his father. If the father comes to honor, and is of universal repute, the child feels stronger and richer and happier. The father's name is the child's glory, as the child's prosperity is the father's joy. All that God has is mine. All that he is, is mine. I am what I am by the grace of God. I do not stand in my own being. The sum of my richness is not what I have, but what I am to inherit. In the ineffable love of Christ, in the glory and beauty and grandeur of his nature, and in his elevation of character, I have a part and a lot. He is my Father, he is my Brother, he is my Friend, he is my Companion, and shall be for ever and for ever. He shall lead me by the hand here, and he shall lead me by the hand through the Valley and shadow of death. And I shall fear no evil. I shall meet the mysterious foes that people darkness and space, and say: "The Captain of my salvation is victorious over all adversaries." I shall not fear to face the life to come. I know in whom I have trusted; and what I have committed to his charge he will keep—for he is a faithful Savior. I know that my sins rise up, and he knows them better than I do. I know my inferiority; but did ever bird sit on the nest that it might brood the egg into life, and then wait patiently for the callow bird to fly and sing, feeding it the while, that it had not borrowed something to teach me what God is, who sits with infinite patence, brooding men till they are brought up out of imperfection into perfection and glory? I am imperfect enough, but not I, but Christ that dwelleth in me, gives hope.—Henry Ward Beecher.

OPTIMISM THE ATTITUDE OF FAITH.

The Sermon on the Mount is the measure of Jesus' optimism, and it's gradual fulfillment his justification. His ideas have matured in the human consciousness and are now bursting into flower before our eyes. Thoughtful men of many schools are giving their mind to the program of Jesus, and asking whether it ought not to be attempted. The ideal of life one dares now to hope, is to be realized within measurable distance, and the dreams of the Galilean Prophet become history.

When the kingdom comes in its greatness, it will fulfill every religion and destroy none, clearing away the imperfect and opening up reaches of goodness not yet imagined, till it has gathered into its bosom whatsoever things are true and honest and just and pure and lovely. It standeth on the earth as the city of God with its gates open by night and by day, into which entereth nothing that defileth, but into which is brought the glory and the power of the nations. It is the natural home of the good; as Zwingli, the Swiss reformer, said in his dying confession, "Not one good man, one holy spirit, one faithful soul, whom you will not then behold with God."—John Watson, D.D., from "The Mind of the Master."

THE SECRET OF POWER.

All practical power over sin and over men depends on closet communion. Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read his secrets; they know his will; they are the meek whom he guides in judgment and teaches his way. They are his prophets, who speak for him to others, and ever forecast things to come. They watch the signs of the times and discover his tokens and read his signals. We sometimes count as mystics those who, like Savonarola and Catherine of Siena, claim to have communications from God. * * * But may it not be that we stumble at these experiences because we do not have them ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?—A. T. Pierson.

TEMPTATIONS.

Temptations are the raw material of glory; and the management of them is as great a work as the government of an empire, and requires a vigilance as incessant and as universal. In one sense, all temptations consist in an alliance between what is within us and what is without us.

Wherever temptation is, there God is also. There is not one which his will has not permitted, and there is not a permission which is not an act of love as well. The devil cannot lay a finger on the child until its loving Father has prescribed the exact conditions, and has forewarned the soul by his inspirations, and has forearmed it with proportionable succors of grace. The devil is simply our fellow-creature, and a conquered and blighted creature. He is continually overreaching himself.

Delectation is not consent. We are not the masters of the first indeliberate movements of our own hearts and minds. The enemy may run his hand flourishingly over the keys before we are aware. But there must be a deliberate acception and retention of the delectation before it can amount to consent or become a sin.

It is impossible for us to be altogether free from distractions, useless to attempt it, and foolish to be dejected because we have not accomplished that impossibility. Conscious and deliberate acquiescence in and retention of distractions are, of course, our own affair; for it is in our power to withhold them; but the indeliberate occupation of our minds by them it is not in our power to prevent. Nothing can hinder bitter thoughts from disturbing us, wrong thoughts from staining us, and vain thoughts from disquieting and fatiguing us. The first sort of distractions are sand, the second pitch and the third straw.—Frederick William Faber.

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